THE JAIN RELIGION

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Navinchandra Keshavlal Kapadia

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Navinchandra Keshavlal Kapadia

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Preface

The basic principles of the Jain Religion is explained in a very short, direct and understandable language. You can put them directly in your living. It explains how the great religion of Shree Mahavir is reduced to decorative practise of the religion and only full of external kriya and without the very soul required for religion. Mostly the way the whole religion is being practised by external kriya only the soul is totally kept aside, it has lost its momentum. The very basic principle of Ahinsa which is the main pillar of the religion is totally ignored in the name of Parampara. Shree Mahavir has renounced Aram-Samarambh (Decoration) in the practise of Jain Religion.

If you observe and think very deeply you will see and realise for yourself the outcome of such decorative religion which takes you nowhere. Then compare it what was being done some sixty years back. You will observe another fact how much more hinsa is committed in order to earn punya which is visibly not there but pap, the sin you commit and feel it, Today we are practising kriya which are against the very basic principle proclaimed by Shree Mahavir.

So, look into your Atma to find the real religion as proclaimed by Shree Mahavir.

- Navinchandra Keshavlal Kapadia

THE JAIN RELIGION

NAVKAR MANTRA

Namo Arihantanam
Namo Siddhanam
Namo Ayriyanam
Namo Uvajjayanam
Namo Lo e Savva Saahunam
Eso Pancha Namukkaro
Savva Pavappanasano
Mangla Nancha Savvesi
Paddhamam Havai Mangalam

The Jain religion has a basic mantra known as Navkar Mantra. It is bowing down to any individual known as Arihant who has destroyed all enemies within and has achieved true knowledge. It does not contain any names of any tirthankar or any other names. The knowing and the understanding and the recital of the Navakar Mantra helps you destroy the ego, the proud, and makes you vinayi and humble.

The religion, full of constraint tap and Ahinsa is the best auspicious way. Shree Mahavir says that the meaning of religion is that I live the way I am. Whatever is going to happen is going to happen and it is my existence. We search the soul where we are not. So, the truth is that one can only attain one's soul and nobody else. The meaning of religion is to be natural. To attain the soul is religion. The sensual activities is the biggest slavery. That is why Brahmacharya is great independent and that is why

Brahmacharya is inevitable part of Moksh. Shree Mahavir says that the religion is only for Atma. It is for the individual, since you are alone, solely responsible for all your acts and nobody else.

Shree Mahavir has proclaimed Ahinsa as the best of the religion. Ahinsa means not only saving lives but also not to hurt anybody physically, mentally or even by spoken words. But also to destroy the lust within us with which we want to live. The acceptance of life and death both is religion. The detachment from wealth, ownership in any form is Ahinsa. Not to be insistent and being stubborn is Ahinsa. This thinking is known as 'Anekant".

Shree Mahavir says that sanyam or self - control is very creative, powerful and alive. The sanyam or self - control is that we have to fight constantly within ourselves. to control our ever out flowing desires, vasana. It helps one's mind by destroying worldly sensual pleasures, greed and lust.

If tap is meant for creating the body as a centre then tap only becomes destructive. Tap means the strength of internal fire to be directed towards the uplift of the soul and purify the internal soul of sensual intentions.

Without any distinction, if you respect others, respect life, respect existence, respect what you are and what you have then humbleness and vinay will grow. What is going to happen, happens and to accept the happenings of the events as natural events. To create feelings of respect for others and become humble. Do not be proud.

Shree Mahavir says that it is very difficult to detach oneself from those experience and habits, shree Mahavir says that obstruct and destroy all sensual instincts and touches. remove your concentration from all sensual instincts, then the sensual instincts will be destroyed. A person who can perform such brahmacharya pulls himself away from all sensual instincts and destroys internal interest and can really practise brahmacharya. One it

who has destroyed slavery to his senses, one who is independent inside, one who has freed his soul inwardly, these conditioning of one's soul is called 'Vitarag'. Moksh means liberation from heaven and hell both. The Siddhi means achievement, one who has achieved everything that is to be achieved. The inward soul has become fearless.

The accumulation of worldly things is a no internal greed. If you are attached to the worldly things because they are more valuable then oneself. You are not cautious, always remain conscious of not loosing the ownership of the soul into the roots of the things. Always remain alert and aware.

To listen to Shree Mahavir means that one should be prepared to loose oneself. The meaning of Jain is that one is prepared to loose oneself. To have faith means that one is prepared and changes the course of life by accepting the truth of religion and by experiencing the truth as told by Shree Mahavir.

Anger, attachment, sensual activities is the field of greed. The greed can be on anything. So oneself is always filled from outside. The soul does not need anything to be filled from outside. So the greed has intention to fill in the soul. That is way the greed id dangerous and is our sansar. Hence the greed is the root of all evils.

If anyone who has done charity on order not to gain anything, has done with the intention of compensation of the liabilities of previous births. It is done with pure intention of repentance.

Shree Mahavir says that all actions are mine then all results are also mine so. whatever sufferings I undergo is mine. And whatever 'I' will be also me. I want to transform myself. I want to purify myself and continuously purify myself till all bad elements are destroyed and remain pure and transparent. If any person has determination within himself then

is surrender. If you are deciding to adopt the surrender way then your determination be added to the process of surrender.

Shree Mahavir has delivered the most important message that you are your own enemy and you are your own friend. Nobody is the enemy and nobody is the friend. Not to make anyone responsible but to accept the total responsibilities on oneself.

The people are mad because they give pain to themselves for other peoples mistake. By becoming angry at him. The mistake is of other person by the way of abusing me, then I punish myself. Shree Mahavir says that the main root of miseries is within and the miseries you are suffering today is because of enemity with your self. To control anger, honour, attachment greed always stay within your soul. Whatever is happening for that all reasons are within me so, pay full attention to Atma which is hidden within you.

The true saint is above our general character and our moral values. So, he does not agree with the society and its concept. Even Shree Mahavir cannot agree with the general belief of the society. The true saint believes in permanent truth. The saint whose knowledge is from story based religion, believes in social truth. To be in the know of the truth of the present time period is one thing and to be in the know of permanent truth is another thing. The truth of the period can change everyday, the arrangements can change everyday. The belief of the religion is restricted and such restricted religion is the handicap to find true religion.

Every human being commits small and big mistakes but if he realizes his mistakes and understands and decides not to commit such mistakes again, then he improves his ways and actions.

To attain open minded is an effort and understanding where all doors are kept open.

An angry man is full of concentration. His total concentration is on anger only. His total energies are concentrated on anger only. So, concentrate more on oneself and slowly the concentration increases then awareness would be there. So, anger would be destroyed.

Atma is no more slave of the body but Atma should become master of the body. That status is self-control. Shree Mahavir says that when self-control has no attachment either with friendship or with enemity, no interest in the body nor its extensive area, then I am separate and my body is separate. It is firmly entrenched in Atma. Then that is self control.

The mind under pressure becomes grunted. So, Shree Mahavir says that the process of concentration should be without any pressure or insistence. It is based on humbleness on awareness. Pressurizing is easier but awareness is very difficult.

One has to suffer the outcome of the good or bad karmas done because the karams are attached to the person who has enacted and nobody else is responsible. Hence one has to suffer the fruits of the karams. The day you start thinking and understanding that the happiness and the miseries are there because of me only then you will understand the religion and that is the universal truth. Then you will enter the temple of the religion.

We should not live in the dreams of the future but try to live in the present, in this moment. But tomorrow never comes and whenever it comes it is to-day only. Tomorrow will come as today. So, try to live in the present, in this moment. This period is with us. We live in it deeply. To live in the present is religion.

The smallest thing you do in your life, you do it with awareness, then your inner soul would be full of awareness. Anger, greed, attachment and honour all four are attached to you. This attachment prevents you to feel the existence of Atma. Once you detach yourself and control anger, greed, attachment and honour you will attain the Atma. In greed or

attachment one looses one's balance of mind. In anger or attachment one looses awareness. To remain in self control is to remain in awareness, to remain in balance, to achieve self control.

A person who says completely yes to the life is religions, and a person who insists no is not religions. Shree Mahavir says that a person who wants to live pure life, he must remain away from useless sensual desires. But to accept only what is required minimum to sustain life them only consciousness can be achieved in life.

The beginning of the religion starts when a person decides himself to become religious. When a person acquires knowledge and with the understanding of the religion determines to implement the religion and when a person binds himself with the inner soul and flows with the soul, then the religions is born within. The religion is not connected with the birth but what one achieves by his own efforts is valuable.

The love is not relation but it is the status. To love is an act but love only flows. If you meet Shree Mahavir who is full of love, the love automatically flows towards you. Shree Mahavir says that the sexual desires as they are should be left without utilizing them. The more one utilizes the sexual desires, the habit becomes strong. By utilizing sexual desires, one gets pain and loss of something. By increasing the capacity of witnessing, you will become your own master or owner. Remain aloof from the sexual desires even though living in this sansar like lotus. Those who have left this sansar after having risen above this sansar and they are never afraid of this sansar. They have left this sansar because they have found no meaning left in living in this sansar.

What is going to happen tomorrow, we will think tomorrow and what is happening today is enough for today and for this moment and will not think of other moment. Such person who lives life by accepting life as it is today as if there is no tomorrow or no future. It means living only in the present.

A person who achieves ownership at one's self and completely controls the soul is Jin. By being jain. If one wants to attain religion, only meditation will help you to achieve the religion. Whatever Shree Mahavir says about the relations with the soul is said by his internal strength. What he said about internal soul will never be wrong because it is by his own experience. The inner knowledge is useful for the soul. The learning is the collections of instructions while meditation is that whatever you do it with awareness, be full of awareness during every moment of life and never remain in unawareness.

Shree Mahavir is the supporter of truth. To support truth one requires unlimited courage. Shree Mahavir has broken the barrier of caste of birth and said that a person is best because of his virtues and low because of his bad acts. The acts of religion is from internal. But we observe only external acts and not internal. Because of that tradition religion because full of defects. Shree Mahavir practise of Ahinsa is from the transformation of the inner soul but jains think that the inner transformation can come later.

Shrre Mahavir says that true vision of a person who does not impose his thoughts and the flow of his thinking on others. One sees others as they are. Naturally one sees all objects as they are. One does not add anything from one's side. But always adds one's own vision in everything as one wants to see and not as the things exist. To see things which are within with pure vision is known as samyak drusti (pure vision). A person who has achieved vision to see things as they are, he liberates himself because no one can bind him whose vision is free and there is no remedy to tie his Atma.

Shree Mahavir says that even if the person has to bear sharp words which hurt like thorns to bear improper hatred. and to bear insults even then remain peaceful. To remain peaceful means not to give value to

others when others are more valuable that is why, you feel the insult. If you do not give values to others. When others are more valuable, that is why you feel the insult. If you do not give values to others, honour or insult or anything nothing would effect you. Because it is his work and I am not concerned with it. I have my own valuation than others have others are other and that is their internal event.

Shree Mahavir says that to achieve meditation should be the aim of the life. Any person who attains meditation then he experiences the Atma.

The more you are proud, the more you will become without the self. To sin with the crowd is easy but to sin alone is difficult because the responsibility cannot be shared with others. The more a person remains aloof. his bad habits are destroyed. If a person lives with full awareness, he will not commit mistakes.

Shree Mahavir says that a person who does not worry about life and who also accepts events of the life casually as it occurs, who does not repent for the past nor he searching for the future and who lives in the present is saint.

To transfer one's soul every human being should search one's most important vices and most weakest spot and destroy them. As soon as weakness is destroyed, then one would be acquiring more virtues. Then the transformation of life will be possible. Every person's weakness is different from the general. It is his existence. So, do not follow blindly others. It will not help. But to analyise truthfully life's living. Be engrossed in searching your basic weakness which you see in others.

Shree Mahavir says that true religions is which accepts the presence of the soul otherwise it is only knowledge acquired from others. outdated and old. The truth cannot be outdated. old and acquired from others. The true religion means that the religion is known, alive and lived

and has become the truth for the soul. The religion which is not true for the soul, how can it become true for others. The soul within is in search of true religion and it should be by our own soul.

Shree Mahavir says that always remain alert and aware and not to trust anybody because everybody is for himself and nobody is for anybody else. This is harsh truth that everybody lives without everybody. The time waits for nobody but it flows. If you miss this moment, it will never come back.

Shree Mahavir says that any act done with awareness becomes. A karam. Any act done without awareness is sin. Awareness is one matter and the knowledge is another matter. How much you know about religion is not decisive but it depends on how much active, how much you are awakened by it. Without knowledge these is no insight and without insight there is no characters. So, first is knowledge then insight and then character.

The day I realize what is inside me and what is felt inside me, is the same that is within yours then Ahinsa is awakened. What I am within is also there in other's within.

All Tirthankars do not trust in any shastra (religious books) because from their view point their experience cannot be properly understood by words and hence cannot be protected properly. Hence the main sutra is always an individual and not shastra. The individual is alive . The shastra however old and ancient it might be and however valuable it might be, it will not be useful to prove wrong the experience of living individual. The live person is more valuable. Shree Mahavir opinion is that the truth of the individual is supreme. That is way Shree Mahavir says quite often that what I am saying is my experience which I have attained by achieving kevel knowledge and pure knowledge that is the experience Shree Mahahvir never says of any shastra but always talks of the individual.

The religion shall liberate you make you independent, destroy the attachment. Shree Mahavir has not given up wealth but he has liberated himself from the clothes of the wealth. He is giving away wherever there is hold and wherever there is assistance or help because he has understood by his experience that dependence become hinderance. Because of that the flow stops. If a person keeps watch on his ways of living and with peaceful mind observe the conditions so that to attain the religion does not become difficult.

The freedom from habits will lead you towards the religion. The quality of the religion is movements. Any form of religion cannot be stubborn. The religions is always flowing and it has movement. The meaning of advise is that what I say that what I think is best. The meaning of order means that you do it because I say that it is best.

The knowledge is the quality of Atma and when you are born, it is hidden within you. The seed of knowledge is to be broken so that the knowledge starts flowing.

Shree Mahavir says that there is no igorance than being proud. The knowledge we bring in from outside that strengths our proud. The proud should be destroyed Shree Mahavir says that the knowledge is that which is attained by the substraction of proud. The proud is destroyed by awareness. With the desire to transform oneself, one acquires the knowledge he acquires quickly true vision. If I understand that what I am, it is alright that is my experience. When the faith in one's experience of character starts and starts flowing towards what is truth. Shree Mahavir says that it is impossible to go against the truth. The character is undefeated results of faith and faith is copartner of experience. The experience is attained by knowledge from the soul of inquisitiveness.

THE PRACTICE OF JAINISM

The religion of jainism as proclaimed by the keveli Tirthankar is most auspicious and is most practical and is down to earth in its application in your day to day living when you put them in practice. you have the dual achievement of living life peacefully with your soul and with others also and also performing religious acts.

The religion of jainisam is proclaimed by Shree Tirthankars who have destroyed all their internal enemies of the soul and achieved pure existence and they themselves experienced the truth of the religion to be proclaimed as Jain Religion. Shree Mahavir has very firmly proclaimed in his Deshna that one should not follow me blindly because I say so. But to follow them only after one's experience the truth personally.

5053 We jains proclaim that our jain religion is the best in the world and no doubt that it is the best. In spite of being the best, it is most surprising fact that we have the minimum numbers of followers of jainism out of the huge world population. The Christian. the Islamic. the Buddha religions have the large number of the population of the world as their followers. The number of followers of jainism is even less than a crore amongst such huge population of the world. That does not mean that we have to convert them to follow jainism which is again against jainism. But the most worrying part is the number of followers of jainism is decreasing every year. Only because of practicing stubborn old and outdated parampara which requires lots of changes, of mode of practice and thinking to sustain the true and most genuine principles of religion. Only if the young and upcoming generation is taught and made them to understand basic principles which are very important that they are put into practice willingly and firmly into their day to day living so as create a pure soul within you and how best one can live with others as coexistence. If no proper remedies are made then nobody can help to improve the practice

of the religion and the life of the people concerned. By and large the people have talent but we refuse to think to find the truth, experience it and then accept it but prefer to think to stick to parampara inspite of knowing that the parampara requires changes. We have no courage and guts like she caps and goats to raise our voice of truth against the so called guardians of the religion. They believe that to reach moksh is to decorate the religion the easiest way, with the worldly articles. To decorate the religion ceremonies which require funds that you can obtain by any means foul or good and remain stuck to this sansar and come book to this sansar. Our religion not only does not approve but are against the outward decoration of the religion. We call (Arambh- Samarambh) because it binds you to this sansar and does not liberate you to reach moksh. If one wants to remain religious one has to follow the human principles which are the truth of the religion after having experienced the truth oneself personally. Shree Mahavir has very emphatically proclaimed that the religion has to be flowing it cannot be rigid stubborn nor the practise of religion not changeable. The history of all religions prove that they have been changing their implementation as per requirements of the present situations. But the truth of the religion remains permanent. All practises of the religion are formed as per the experience of the truth to reach the goal. There is nothing like parampara of practising of the religion. First you understand the meaning of the word parampara. It means that a beginning is mode sometime in past as per the requirement of that time. Anything which has a beginning can always be subject to change as per the cercumstances of the period of that time. But the truth cannot be changed. It is always permanent. The very thinking of not changing the parampara and it cannot be changed is outdated, old and against the religion. Places note that not to change the parampara is meant only for shrawak but it does not apply to them the protector of the religion as they themselves proclaimed to be. It is for everyone to see the truth of it.

Shree Mahavir has very exphatatically said in his Deshna that what I am saying is my experience of the truth. Do not follow me blindly

but you must experience the truth yourself personally then accept and follow the truth. Remember the most important fact and that what Shree Mahavir has proclaimed that you and you alone is responsible for all acts committed by you and nobody else is responsible. Hence you are solely responsible for all acts committed by you either good or bad. You alone have to bear the fruits of your acts. So, you cannot hold anyone responsible for your acts. Since nobody lives for nobody and everyone lives for oneself. So get well entrenched in your mind and in your heart that you alone are responsible for all acts good or bad committed by you and nobody else. So, it is no use putting blames on others and abusing others for your miseries and happiness. By putting blames on others you are binding yourself with this sansar forever, which is against the religion. Only by accepting the fact that you are responsible for all your acts, you can start your journey towards moksh. Another fact to be remembered is that what is going to happen, happens and nobody has power to change it. So, to accept the happening of the events as natural events is the religion.

The most important thing Shree Mahavir proclaimed is that every individual should acquire as much knowledge as possible because without knowledge nothing could be understood and then followed. The knowledge does not alone mean that of mantras or physical kriyas or activities. The religion does not begins nor end with them. The mantras or physical kriya, or activities are meant only for the transformation of the soul. The knowledge that is within you as human being when you are born should be developed. The seed of knowledge which is hidden in your soul should be allowed to burst in order to acquire the true knowledge which is the religion itself. To acquire the knowledge of human nature and how to live with other human beings with tolerance and with balanced thinking of all other human beings actions. The implementation of tolerance and balanced thinking should be woven in one's everyday living so that no new karmas are formed. The knowledge does not mean to learn how to perform kriya or rituals but to understand the purpose behind kriya and

rituals. There is one and one only purpose behind all kriya and rituals is that one should be able to transform one's soul to be pure, honest, sincere, ahinsak and trying to be free of all worldly sensual intensions. If you can make sincere efforts but also be able to achieve in transforming your soul into pure Atma then only kriya and rituals have any meaning otherwise it does not serve any purpose of the religion. It does not help you in any way nor you acquire any punya which is very apparent but it only satisfies your ego of having performal the kriya and rituals of the religion.

First understand the meaning of 'parampara.' The meaning of 'Parampara' is that sometimes back the guardians of our religion has started some kriya required and suitable for that particular period to suit the requirements of the religion. Since then it has continued in the same form inspite of changed cercumstances of the society and the world at large. The performance of the religion required drastic changes in the Parampara, if the truth of the religion is to be preserved, the truth which is permanent and unchangeable. Only kriya and rituals should be changed as per the requirements of the present day situations.

To know the facts and to accept the facts that they are true, is the most difficult part and not acceptable for the guardians of our religion. Many of them, inspite knowing the truth, they do not have courage to accept the truth and change the kriya and rituals under the umbrella of Parampara. Almost all our kriya and rituals start with Hinsa, for example when you light agarbatti or lamp, all life in air are being killed immediately. So, you have committed Hinsa and sin, to suffer that hinsa, you are certainly bound back to his sansar. That is hundred and one percent certain. You have certainly committed pap, sin,. But by performing the said kriya what kind of punya you acquire one does not know. I would even say that there is no punya at all but sin is committed. That is why you are now bound back to this sansar. Because in our religion there is no adding or any subtracting of pap and punya. For pap and punya both. we have to come back to this sansar. So I do not understand what type of this

kriya is which binds you to this sansar instead of liberating you from this sansar. As per our sastra, the flowers which are plucked from the plants cannot be offered to Bhagawan because the plants have life, they are alive, hence it is Hinsa. So the most of the flowers used are plucked so cannot be offered. Otherwise it is sin. But knowing well the truth about flowers no guardian of our religion has courage to stop its offering. On the contrary they encourage indirectly to continue its offering because it is Parampara even though it is sinful. It is you who is karta and only you will suffer and nobody else and not even the so called guardians of the religion. Will have nothing to do with it. On the flowers due to its smell during the day lots of lives of insects are attracted and in the end die on the flowers. So, to offer flower are hinsak and should be stopped immediately. Even the guardians of our religion do not tell Shrawak to stop using the flowers inspite of their knowledge that it is against the religion. On the contrary, they encourage the usage of more flower and make them commit sins. The worst is that the truth about Varakh. Almost all our guardians of our religion admit that Varakh is Abhaksh and cannot be used on idols of Tirthankar nor can be used nor eaten when applied on sweets. Because the way the varakh is being made after killing animals which is an accepted facts by our guardians of religion. The guardians of our religion are fully aware of the facts of how cruelly killing animals the varakh is made. Even then they themselves have no courage to tell shrawak to stop the use varakh. On the contrary they encourage more and more to use Varakh in every kriya and rituals under the umbrella of parampara inspite of Hinsa involved. The users of Varakh will have to bear the sin committed and nobody else not even the guardians of the religion. Another glaring fact conveniently ignored by the guardians of our religion is the spending of the Dev-dravya. As per our religion Dev-dravya can be spent for the repairing or maintaining very old and dissipated temples. Every guardians of our religion know the truth about it but they have been conveniently ignoring the truth of the religion

and the money of Dev-dravya is being used for New Temples and old temples remain without repairs and in a dissipated conditions. Here no Parampara is taken into any considerations. When it is convenient to them they put forward parampara or otherwise ignore it.

It is beyond any logic or common sense to understand the hypocracy of the practise of our religion when the truth is ignored and parampara is put forward in order to suit their convenience. Another outstanding subject to think about is that we do not eat green vegetable on Pancham, Atham and Chaudash (5, 8, 14) but on those days we use green flower in the temples. Hinsa is involved in both the cases, then why the same principle is not applied in both the cases. The guardians of our religion proclaim that our religion is the most Ahinsak religion amongst all other religions of the world. Even when we walk we are told to look down four feet in front so that even by mistake we may not kill any living insects. While we are being advised by the guardians of our religion to ignore bigger hinsa in the name of parampara which will never liberate you but shall only bind you in this sansar. The achievement of moksh is totally out of question.

There is another practise which is against our religion is that to offer and to possess any eatable food while entering the temple. Such practise is done by other religions. Since our Tirthankars have denounced everything and expect us to do the same thing. Since eatable taken into the temple are strictly prohibited, one should not possess nor offer any cooked or uncooked food. Many people at many temples put currency notes on the laps of the tirthankar that is also against our religion. That should be stopped also. By such acts the sanctity, pureness and the dignity of our temples gets the tainted image.

Knowing well that such practises are against the religion nobody else nor the guardians of our religion have courage enough to stop this sinful activities because who will bell the cat.

To wear the cloths made from pure silk and specially while performing Puja of tirthankar and for other rituals is against the very basic principle of our religion because pure silk is made out of killing innumberable living insects and to insist that one should wear only pure silk made out of hinsa is against the religion. So one should vow not to wear pure silk clothes either for puja or one's social functions. One should wear pure cotton clothes only for puja and other rituals. The guardians of your religion knowing well that in manufacturing pur silk hinsa is involved, to insist on wearing pure silk cannot arouse any kind of Bhav to liberate you from this sansar. It can add only to decoration of the religion at the cost of hinsa. Even the guardians of our religion will not experience the truth of Bhav because they themselves do not wear it, the pure silk and how can they insist on others to wear which is against the religion. The guardian and protector of our religion knowing well enough that hinsa is involved and still insist on continuing such kriya and rituals which starts with hinsa in the name of Bhav. How can Bhav to liberate you from this sansar arouse in your Atma when hinsa is involved. How bhav of decoration can arouse in your Atma to liberate you from this sansar and it can only help you to bind you in this sansar. The guardians of our religion knowing well enough that hinsa is involved in continuing such kriya and rituals which can never arouse Bhav to liberate you from this sansar and can ever be able to lead you to the road of moksh ? Even a common man and intelligent person if he thinks can realize that hinsa is sin and can take you no where knowing well enough that hinsa is involved. Suppose that you accept what the guardian and protector of our religion are preaching, you may do it to achieve what ask yourself a question ? It is punya as per them that you are supposed to achieve. But what is punya and where it is ? But for the fruits of punya you have to come back to this sansar. So, why first do hinsa in the name of parampara and do pap and hinsa and supposed to earn punya to come back to this sansar. Hence do not get involved in such kriya where hinsa is involved and save your efforts and concentrate on meditation to avoid both

paap and punya which Shree Mahavir did for number of years. Temple is a place where you go to get rid of temptation and where you want to transform your soul into pureness, to get rid of sensual desires and purify your soul while in sansar you have temptation, decoration, pleasures and to enjoy everything involving sensual desires. Hence both have different roles to perform and they are never inter connected such as what you do in your sansar, why it should be stopped in the temples which is very rediculons such as usage of flowers, silk clothes, varakh and many other things. So, such decorative acts is against religion.

One should understand the meaning of Bhav and how it should arouse in your soul because the puja and other kriya and all religious acts are involved within it. So, all religious acts are supposed to arouse Bhav in your soul. The Bhav means Bhavana. The Bhavana helps you to destroy karmas. The Bhavana arouse in your soul either by meditation or before the idol of tirthankar who is a symbol of tyag, sacrifice, ahinsa and full of all the virtues, on whose virtues your Bhavana is the centre of concentration. Then only you can be on the road to moksh. But if the idol is covered with Hinsak Varakh, Hinsak Flowers and all others types of decoration of Jewellery. how can Bhavana of Tyag, Sacrifice and Ahinsa and all other virtues can arouse in your Atma. So, the idol should be without Hinsak Varakh, Hinsak Flowers and unnecessary decoration, then only Bhavana of Tyag, Sacrifice Ahinsa can arise in your Atma which can take you on the road of moksh.

The only Bhavana should be how to achieve and acquire his gunas, which he has achieved by his experience, to achieve moksh. That is religion.

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